

M-1116

Monday,

Palo Alto - January 16, 1967

How are we with this recording affair? You think it's all going? All right. So, we'll assume everybody is here, then. Have you had a chance to think a little bit about yesterday? So that now we can dot the i's and cross the t's to see what the difficulties are. What did you encounter today? In your particular endeavors of trying to wake up?

In the first place, when you start the day of that kind you have to have some kind of an idea of how many times you expect that you will make an opportunity for Work. Because it's not going to be easy and surely it's not natural. And it is like a plan that you make and you set for yourself a certain quantity, ten times, twenty times, that you want to wake up at certain times; if you can link it up with particular times - the clock sometimes is helpful. And sometimes you can link it up with changing over from one activity to another. And then in trying to imagine it, to see it, in your mind's eye before it takes place; try to visualize yourself - how you're going to be and that then, again in your mind, you associate it with the wish to Work. And many times, when you actually experience it, you will be by association reminded of the fact that Work exists. And then you have an opportunity.

There are all kinds of tricks that you have to use because your mind and your body and your feelings are very clever and they will all the time put obstacles in the way because to some extent the personality feels frightened. It is a little bit apprehensive. It is like it is going to be shaken & up a little. Because of the introduction of some new ideas. Strange ones maybe. That what represents an individual is quite a different kind of an entity when compared to a personality. And the personality in its own way after it has lived and developed for some time

This is the ordinary state of ordinary man. In the way that he is in the world, and where he has been used to do whatever he has to do in the best possible way for him, and usually in a sense that he wants to follow the line of least resistance. Each person, I think gradually - and particularly when they get older a little bit - want to pay less and π less for getting more and more. That is, they don't want to do too much work anymore and they start to rely more and more on their own momentum that has been established. And to some extent, it is of course quite ~~intense~~ logical because one accumulates data from education, certain things sometimes (), and many years and energies spent on it, and then there is a point in which it's going to be used, and you might say, where it has to bear fruit. So the accumulation of data is finished and then, whatever you have is at the risk of it becoming monotonous, you can continue to be able to live with the least amount of expenditure. And the utilization of that what has been invested as capital, which then starts as an investment to yield a certain

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amount of interest, which you consider your ordinary life as you continue to live. And you ~~live~~ live on that. And very seldom you want to increase your original capital. Because you say, "It's good enough. I have already reached this and that, and now I'm satisfied because I'm an ordinary kind of a man - I have two cars and a couple of children maybe in the family and a house." And many times it's quite satisfactory. There are many people who come to the conclusion that now their highest possible level of development has been reached and there is no particular reason any more to do anything special about it.

So you see, this is the problem of course. Whenever you consider now the building of something right next door that's going to threaten the existence of that what you are, you're afraid of ~~xxxxx~~ course that you're going to give up some of your nice pet ideas and that what you have always lived by and instead that you will have to put something in that is new. You cannot trust, as yet, because you don't know enough about it and you live to some extent in hopes that it will be all right. But when it requires too much of sacrifice of things that you do know, then of course you don't want to give it up too easily.

The introduction of anything in the nature of objectivity in the presence of a subjective existence is exactly that kind. And in the beginning, all subjectivity of man is of course against any introduction of something that is different and, as I say, it might threaten his existence even. And we don't want to assist. You have to be quite selective in the beginning. Because not everything in a person is willing to do work. There are hundreds of thoughts and feelings that are definitely against work. They want to maintain themselves in the region where they belong; they belong to your personality, and they have a very definite reason for staying with the personality because that is their home. They don't want to go outside: they have no interest whatsoever, you might say, in x exploring even foreign land.

In ~~xxx~~ order that they come so close that they hear the hammering next door, that somehow or other, they have to start to pay attention. And when that takes place, you might almost say that it is like a counsel in the personality: a little bit of a discussion among the different cells to see who is going to be sent out to investigate what is taking place. And they select of course those who they can trust. And the cells that are being trusted, be it in the mind or the feeling, are of course those who have had a little more experience and who know a little bit about the world around them. And they are sent out to find out what is this newness that is going up. These are the thoughts and feelings ~~x~~ that are more or less sympathetic with the possibility of something new being built.

When one wishes to Work, you will have to start with that. What is there that is of that kind of a quality of man, who would be willing, that is, who would be adventurous enough to try to find out what is the meaning of an "I", and who could be helpful to create such an "I" and not oppose it. That what is in one's mind of a good pure quality is that what is - you might say, as free from associations as it could be, who already has, because of this kind of ability, or intellectualizing, an idea that something else might exist. Which of course we know does not exist as yet, but for which, you might say, like a black sheep, they are kind of an anticipation, a hope, sometimes a pre cognition, in any event, a behavior, that something can exist and should exist, that we are willing - .

You see it is that what takes place in the little 'do' of the octave of the intellect - which 'do' is on the dividing line between an unconscious and a conscious area. It can see both ~~x~~ ways. The thought that are of use are like the thoughts of Janus, the two faced God, who looks in two different directions at the same time. And one is turned to the unconscious state and serving ~~xx~~ of course what

is necessary for personality to be able to get along in the world, and to thing; and the other is the openness towards the possibility of something that might be new, new, something that could be created, and in which any interest could be, using, as much as possible, ~~that~~ that what is available. But purified, because of the thought of something that might have a different kind of a value, and usually would be then of a higher value if the direction in which this particular face looks in going towards the conscious area.

It's exactly the same with the feeling. There is in feeling, in feeling center, a possibility of a presentiment. Of that what is perhaps possible, which one feels to be as a possibility. But in which one also knows that ordinary ~~that~~ feelings are limited to the affairs of ordinary life. Nevertheless, that every once in a while at certain times and particularly in ones own life when one has suffered, or when there has been a certain desire to create, or that even at time that there has been, through prayer, some kind of a contact with a possible life, I wouldn't say hereafter, but a life that has a different kind of a quality. Such feelings are of a definite purified kind. They stand by themselves, they don't mix with the rest that is necessary for the maintenance of your ordinary likes and dislikes. Now these are the things that I would ~~mh~~ help. And what will help them? With other words, how will they push out to go and look at what is taking place, as a possibility of the building of "I". That ~~mix~~ what really does it is Magnetic Center in a person. Magnetic Center is, as you know, of a certain quality which gives life to each person, to each body, and to each feeling, and to each mental function. And it is as if magnetic center is not a center at all. It's a center very much like feeling center is a center, which has to be distributed over the totality of the body, and is not as yet a center. In exactly the same way, that what is life is part of each center, part of each center of each cell of the body, and that therefore this question of the functioning of life is not located in one particular place, but it happens to be

in all cells which are alive. And that magnetic center as such is an expression of aliveness. To some extent an aliveness which is open to the possibility of growth. Assuming that there is a requirement for the understanding of life in oneself, which of course is still ~~questionable~~ questionable because why should one be interested in growing? It's quite possible that a person reaches a certain state in which he is satisfied and that growth is not needed and that the idea of evolution is almost foreign to him. I called them a little while ago smug people. Because they are ready to take whatever there is and be satisfied and sit and of course they sit in their chair. You don't want to be active too much anymore and of course they also fall asleep because it's nice and cozy and warm.

That what magnetic center does is not allow a person to sleep. Whenever the expression and the wish - this particular desire of wanting to manifest as an alive human being with alertness, with an ability to notice, with an ability to feel, with an ability to be open, even to intuition - it is that kind of state in which a person then could be useful for the wish to go out and find out adventurously what is taking place and then perhaps record back. You see, this is what helps the little cells that are now going to investigate, to come back with a report, that there is like with the ark that there is an animal, and they have something to prove it. What do they take from the new foundation that is being built? Without knowing who builds it? You see, this is an activity on the part of His Endlessness.

That is really the kind of thing the way you ought to look at it: "I" is omnipresent; and every once in a while, that what ~~thinks~~ one experiences in ordinary life is very much like something taking place outside of one which draws attention to the fact that conditions are not always going to be the same. This is what I

call the beginning of that kind of a foundation. And I say it is His Endlessness, almost, knocking on your door, to see if anyone is home.

And the result in actions and activities in the different cells which might be interested, under the influence of that what is magnetic center, which without any question remains interested in leaving the body as soon as it possibly can, that because of that this delegation that comes and investigates has to bring something back to prove that something is going, something is going on, ~~xxxx~~ something is being built, there is an activity of some kind.

What does it bring home? To magnetic center, to show? It's a very difficult thing to say, because it's different for different people. Some come back with a vision, and ~~xxxx~~ start to relate, as if it's possible to build something independently of one's own house, that then ~~k~~ there is as they then might say sometimes the possibility of objectivity. And the possibility of not being any longer bound by that what is the subjectivity of ~~x~~ the particular personality. And others come with the idea that during this little period in the outside, that they have seen certain things and felt that there was also much more air and much more sunshine and much more heat; and they bring this report back. That it might be desirable to become friends, or at least to have a chance to be able to help one build or to say the least to remain sympathetic.

All of this, magnetic center as life, takes in and produces in life ~~xxxx~~ hope. So that then gradually these little cells as representing life in one start to tell to the cells that are in the neighborhood and perhaps not as much alive that there is a possibility of hope for that what is a man to become, that what he should become as ~~individual~~ individual, and that the hope exists in understanding ~~x~~ what is going on outside as if a form of that objectivity or even that you might say, I call it, an impartiality because it is something outside and away from personality. And at the same time, it has a life force of its own which is no longer bound to

that what is a manifestation of the personality as we know it.

This is, you might say, the olive branch, that the bird, the pigeon brings back to Noah. And then, all he needs is a firm foundation for himself. That is his physical body, that is Mount Ararat, on which finally the ark rests. And then in opening the door, because it is safe and the water has receded, this activity is in the form of the attempts at making conditions such that one can work on himself. You see, this activity of everything that is now leaving the ark in order to - almost, I would say, to enjoy the world again, is the representation in oneself of the wish to wake up. And that the attempts, the moments, in which one ~~xxxx~~ tries to be conscious, represent that activity for oneself to explore the new world in which certain other kind of an edifice is being built. Almost, I would say, to become acquainted with the functions of the little "I".

You understand I talk metaphorically. And I mix constantly all these little concepts. But they do apply. Because if you have something every once in a while that applies to your daily life under a different name but that you do understand the concept of it, you will be able to retain it. And that gradually experienceing ~~x~~ ordinary life, and you come across such little statements, like perhaps ark, like perhaps if you remember Ararat; like perhaps an olive branch or like perhaps activity of a certain kind of a delegation going ~~xxx~~ out, to report back. All of that, by associations now, if you let it penetrate in you, will help you in ordinary life to be reminded that Work has to be done. You see this is always the difficulty. That we're engaged in what we have to do. And that it doesn't allow any - not too much and sometimes not any - time. And ~~xxx~~ not any idea even of wishing to remember that Work must exist. That it is left is the ~~xxxx~~ pity. Because Work should not only exist; work as such - that is, the wish to grow always should be in man, regardless of where he is in his particular

growth; that his growing, his evolving, never is finished. And that because of this fact, and realising how much time is needed for the undoing of what that what prevents him from growing, that because of that, that wish for Work had to be absolutely important and paramount in his life.

One has to get used to the idea that your life and your activities and that what you have been doing, unconsciously, to gradually be enlightened, vivified, by means of the thoughts, would have to do with the possibility of further growth. And that in your daily life, in whatever you do, that what should be at the present time be a background against which you project the manifestation of your daily living now, that gradually this background comes to the foreground, and that what is your ordinary life recedes. And it is a shifting over from one place to the other so that what becomes more important for you should be the desire to grow. A desire to understand your life, really, from the standpoint of objectivity, in order by that means to be able to understand your subjectivity better; it gives you a chance to get out of your ordinary life to look at yourself, the way you are. And in that way you will be able to do more, also, in a shorter time, provided you are not lazy.

And the difficulty all the time is: how can I induce in myself this particular wish, many many times, to make it, as it were, multiply itself when it is there as a little wish, ~~dividing itself~~ dividing itself, and again, dividing and dividing. So that gradually out of this little wish, something has grown, which, by multiplication in the end becomes much more and of much more value. I have to allow it, of course. That is, I have to intentionally reduce the values of my ordinary existence.

This, I think, is a good solution. It is not the only solution. But it is like a revision of what I see in my life has taken place and in the different directions in which I am interested. And so try to consider if that what now requires

interest is really so essential for that what I need. With other words, the question becomes how simple can I be? What do I really need? What I want and what I use which I don't want or don't need at all. These are three groups applied to your thoughts, applied to your feelings, and applied to your physical behavior.

These are like little tasks. You consider the day. You consider where your energy goes. You see yourself as a little instrument through which life energy is flowing and performing and functioning. You see yourself as that instrument having different organs for different possibilities of functionings belonging to the personality, behaving in the world in which one has to behave, simply because you happen to behave. And you let pass by in review the different kinds of thoughts that you have had during the day, or the activities that you were engaged in, that apparently took your attention, and that for some reason or other, you think you have to do. In any event, pragmatically speaking, at the end of the day you know you have been engaged in it. And your feelings: they are a little difficult to let them pass by in review because they are a little ephemeral. And only when you see them in excess or particularly when they have become manifest in a behavior form of your body, you will be able to understand your feelings a little better.

But in any event, at the end of the day, here you have a review of your life as it was during the day and this is what I meant, yesterday, that if now at the end of this day, you see your life, how you have lived it, how you spent the energy allotted to you, how you found yourself with energy; that is, with a certain force, with a certain wish to continue to live with a realization and an acceptance of that what you are, and also, the ambition; and to some extent, perhaps, aspiration. In any event, that you wish now, to see how you have behaved during the day, in your feeling regarding that what you had to do, even

if it is feeling, rather, produced in you sometimes a negativity or a positivity. Both are forms of life. You cannot exclude one or the other because they belong together. And then the totality of oneself, if you consider yourself as a feeling human being, which of course always is that what you push to the front of you, you live by your feeling, ahead of you, and the ~~xxx~~ rest - that is, your body - will follow. Your mind does not function in that very much, then only to give an instigating factor, a beginning; and then it is carried out by means of your feeling to continue because you continue to have that kind of a wish to manifest that activity.

This is true in an unconscious state as well as a conscious one. It doesn't make any difference. And therefore, one considers one's feeling really the most important part of oneself - and for that reason it is necessary to see where the feeling energy has gone; and the added difficulty is that it is very difficult to trace.

Many times you can remember what you have been doing physically; and also you will remember fairly ~~w~~ easily what you have thought about. But the condition of your feeling, and how far it has gone, out of certain lines of equilibrium, what particular heights or depths it has reached, you will remember, of course, when it was a little excessive. But usually you do not remember much about an ordinary liking or a disliking. Or a certain reaction in a feeling center of that what you have been feelingly, emotionally, or in any event, involved. The only difficulty there is in this particular involvement is not clear to one because one mixes it. We mix it up with behavior forms in the physical center, and you can blame it on your feeling center for that, that it cannot stand on its own feet, and that it needs all the time the ~~xxx~~ physical center to express itself. In order to get around it, and to see really where the place is where it belongs, you may have to learn to have the feelings expressed, not by means of your physics - that is, your physical center. This involves two things: If they are now connected

which, without any question they are, because feeling center is exactly like life. It is connected with the different nerve nodes over the totality of the body. And there is no center, and only to a certain extent in your solar plexus.

Moreover, the centers of the feelings are not in the proper place. It should be in your heart, and your heart is not functioning that way. So what is needed as far as - you might say, a change of oneself is concerned, and which change can take place when one starts to work - is that in the first place all the feelings should be centered in one particular spot or area and that that area should be moved over to the heart, where it can start to function independently of the body. This is the main reason.

The solar plexus is still connected with the body; the heart isn't because it is the instrument which gives the body by means of love certain life force; but it is not, in that sense a part of the body. It is an organ by itself. If the heart can start to function in an emotional sense and be like the center, there is the possibility that that system of emotional existence can be separated from the manifestations of the physical body itself; and it is only a matter - I would almost say - of time to give it enough exercise to develop it. That is, if one learns more and more to consider feelings by themselves without the necessity for expressing them, and develop an allowance for oneself to develop that what I now call feeling to its fullest extent; and gradually to ~~improve~~ improve the purity of the feeling so that it becomes emotional; it is that I become engaged in myself feelingly, in that what really concerns me. One is my emotions regarding religion and the other is my emotions regarding creation.

These are the two things that will determine that what I call emotional life; an emotional life should be of its own, and have for itself no further wish of any form of expression. I say this is extremely difficult because your feeling is so used to using your body for that kind of manifestation.

That is the one side of the development of the emotional center. The other side is that if the physical body is not used for the expression of one's feelings or emotions it has not particular enough life. And something has to be added to the physical body in order to make that complete as long as it lives on earth; in order to complete the functions of the physical body, it has to learn how to sense. And this is the reason why sensing as an exercise exists, in order to build up for the physical body something which belongs to that only, and not to do anything else; and that if it could develop that, it can dispense with the necessity of being connected with the feeling center.

So you see, sensing as an exercise has a tremendous value. Because it will enable the body to stand on its own feet. And it also, because of that, will remain with the body to be separated from the feeling center; that it is now so tight that gradually, because of a feeling center now functioning the way it does, having to learn to function differently, that then the physical body, by means of exercise of sensing, as you know, sensing in accordance with certain rules, and absolute necessity of following the rules the way they are in order to build for the physical center something that belongs to it as a necessary attribute.

So if you remember, that what is a sensing exercise has to do very plainly with developing in the mind a sensation of the existence of that what I now wish to sense. And that in that way there is nothing else involved then only again a statement of fact, but this time, not by the ordinary mind, not in any objective sense. Because that is not necessary. The feeling center can then function by itself whenever the mind and the body are occupied in the sensing exercise of a relationship between the two, in which the mind receives, in its ordinary mind, a sensation of existence, of something that is being sensed, which, in its turn, receives in the attention being sent from the mind to that part a sensation of its own, and a realization of its own existence. And this will give

the body - this particular, I call it an attribute - this particular possibility of function, the reason why it has to be done in the way that it is prescribed. It is the ~~xxx~~ rotation of that what is now being sensed and starting with your right arm, ~~thump-thump-thump~~, your right ~~xxx~~ leg, then your left leg, then your left arm; it is a rotation which takes place around the central part of your body. The center part of ~~x~~ your body - that is, that what is in your chest, is the representation and the place for solar plexus, in which of course the feelings, you might say, go in and out. Dependent on the rotation, from right, right, left, left, there is a certain circular motion set up which produces or has an influence on that what is taking place in the solar plexus in the certain way of rotating like a screw. And when it goes in that rotation it screws inside, if you understand what I mean by that. It forms then in the chest the possibility of entering through the solar plexus which, at that time, one calls a chakra, receiving a form of life which then enters the body, and is used for the purpose of transportation of a feeling center to become an emotional center in one's heart.

For that reason I say this rotation in sensing has to be done extremely carefully in accordance with the law. At the same time, the sensing has to exclude all feeling. And for that reason when I sense I have no interest whatsoever in any feeling condition because the heart or the solar plexus never should be mixed up with it. It is a relationship between the mind and the body only. And when I say: I wish to send attention from my mind to that part which I wish to sense, which may be my right arm, it is as if at that time nothing else exists in the world. Only my mind, and only my right arm. And not to let it go until I'm satisfied that all the attention I can command and is available has been sent, reflected, sent again, ~~xxx~~ entered into that what is being sensed, because of its openness, and then again having produced in that part and in my mind a corresponding sensation of the knowledge of the existence of that what has

been sensed.

That is all that is involved in sensing exercise. What will be the result and can be and sometimes might be is because of the quality of this kind of attention being sensed then without any emotional or feeling contact, that something takes place in the mind which then is very similar to an objective faculty ~~want~~ receiving information or data about a certain part of the body. And then it is possible sometimes that that particular kind of an exercise goes over into an awareness. But it is not the reason for the sensing exercise; it is only in a very good condition, a byproduct, which will lead because of similarity of that what is being observed can give me a representation in myself, or an experience of what I then can understand as objectivity.

So you see, here is the problem. I want, because of Work, ^{to} separate the functions of the centers. The difficulty is always my feeling center and the physical center. As far as the mind is concerned, it already can be more or less separated from the feeling center because there is no real relation between them. And I know this for a fact because whenever I talk it does not mean that I feel the same way. And that many times I experience that certain feelings are taking place that I cannot even reason about. And the feeling will continue simply because it happens to be there and no amount of reasoning on the part of my mind is able to change it - simply there is no language.

That what remains an acknowledgement of the existing of both - that is, mind functioning and thinking about the same thing as perhaps the feeling is engaged in, happens to go via the body. Because in the body, the manifestation as a result of a feeling takes place and in the body also the manifestation as a result of a thought also takes place. So that is where these two lines meet and then my body, of course becomes, you might say, the mediator between my feeling and my mind.

So in order to release the mind, what I have to do is practically to break the connection between the mind and my physical center. And this is fairly easy. Because I can have a thought which is not necessarily expressed in any physical action. Now this becomes important from the standpoint of Work. I want to break this connection so that it is not natural. There are now two ways by which it can be done: one is that my mind keeps on observing that what is physical expression as manifestation in the forms with which we are familiar, as tone of voice or facial expression, posture, gesture, and movement. And the others which, as you know, we call tensions of conditions of the bloodstream, sometimes breathing, sometimes nervous system. All of that is physical. And if the mind can continue to observe it impartially, then there is a possibility that at a certain time that what is now being observed need not take the form of manifestation the way it always will do when it is automatic. This is one way.

I can at times when I remain observant of the expression of my face, express something different, regardless of the state in which I am. I learn then, to be able to give a command to the expression on my face - to be different, regardless of my feeling. Regardless of the activity, I can start with my mind to control these kind of manifestations and use the manifestations at any time I wish, regardless of the state of the rest of my body or whatever has taken place in my feeling or in another part of my mind, which usually would have led to the usual expression in accordance with whatever I felt or thought, I use my ~~face~~ face then as a manifestation belonging to it. This you might say is the attack on the five sense organs, to arrange them in such a way at will that they can become expressed in any way that I now wish, in accordance with a dictate from my mind.

The second way by which this particular problem of separation of the two centers can take place is by means of movements. In movements I function because of a certain concept of that what has been given to the mind to perform or to use three parts of the body in a certain way. And that what is now, and finally, a movement that is completed, and all three parts are acting in accordance with that kind of a law that they, in relation to each other, have no automatic or mechanical relationship. This is of course of tremendous value because I force now my body to behave in a certain way quite extraordinary and quite unusual from my usual way of behaving, and it has to be done by the mind dictating, as it were, instructing my body to behave in that way and not differently.

I'm helped in that way by means of music of a certain kind of a tonality belonging to the movements in order to help for me to sustain that what I now set in motion between my mind and my physical body. And in order to complete for myself the totality of my personality becoming engaged in a movement, I use the music as an introduction to my feeling center to make myself complete.

You have to understand the reason for movements as a ~~xxxx~~ means of waking up. And you always have to understand that in movements a nothing has to be done regarding observation. That is absolutely idiotic to think that in movements you have to observe yourself. Not only that it is impossible for you to do it, but it is absolutely deleterious because you deviate and you divide your energies in two different directions: there is not enough left for one or for the other. And when you try to observe and at the same time, try to perform, both are going to suffer and you will end up with nothing at all as a result. Once and for all make it clear for yourself that movements are there to be performed only with a mind knowing what has to be done and the body doing it. And there is no question of objectivity in another part of your mind, trying to become observant of that what is taking place. Many times the mistake is made.

Sometimes new movements are taught of "Now observe your right arm". Now Or, "Now see that your face is having that and that kind of expression." All such is nonsense. There was once only with Gurdjieff saying one thing regarding movements - never talking about objectivity in the sense we talk about it in meetings. But he would, in the front of the class, say: "Remember yourself." That's all he said.

That is, try to wake up to yourself doing the movements, but not by means of observing but by means of having a realization of your existence totally. It is that self-remembering which can be done by means of an π intuitive force, by means of a realization of existence without using your mind. Now, it's not necessary to go into that ~~as~~ too much in detail: I just want to say it because if we do a little movements here or there we have to know that that is the requirement of a movement: to know first what is involved, to have it clear, to, almost to wait each time you make a change, that that is done upon the command of the music. And that no movements should take place until a chord has been struck.

This you might say is a very old form of how one should do movements and it is still available in primitive people. For instance, the Balinese dance in accordance to that. They dance some of their sacred dances, some of their dances that belong to an expression of their life, partly are based on their legends, that they cannot move, and this is taught to π little children when they are six or seven years old, cannot move ~~as~~ until the ~~xxxx~~ gamelan, that is their musical instrument, indicates in its own beat and its own measure that the movement can take place and then they move. Not because of ~~waiting~~ anticipation in their head. Not because of certain momentum that has been set up because of the movements. It's extremely difficult to separate it. But it can be done. If one wants to do it for oneself, you see, if, when you play the piano, or whatever, that if at that time you do not move your hands until the thoughts in your mind will allow it.

I say it is so difficult to do this because the body and the fingers will take over in a certain rhythm. And to be able to control that requires a ~~great~~ great deal of awareness.

So now we talk about what are the obstacles. In talking about that what is required, that where it comes from, this wish, this combining of that what is of a refined character, in one's mind or feeling, under the influence of magnetic center; when this kind of a statement is made for oneself you also know what the obstacles are. Dependent on that what is for you a combination of these things together, having then the celeration of a wish to work on yourself, that dependent on how much there is of that wish, will depend ~~on~~ of course on what kind of obstacles you can overcome. And that your degree of work can only be measured by the degree of your wish. And it cannot be measured by the degree of your obstacles.

You don't know the obstacles ~~at~~ at all in that way. You look at them; you say they're in the way. You don't know how much they're in the way. You don't know how they are made up. You don't know if some of them are sympathetic. You only will know when you are facing them and there is a desire to work. And in every general way whenever you have any idea that you wish to work and you are confronted with the thought that there will be obstacles and it will be difficult, you already take away a possibility for yourself of overcoming them. And the prejudices, the ideas that one has in the beginning, about that what ought to be an obstacle, maybe when you actually ~~face~~ face it, be completely different, and you will be many times surprised how many things that originally you thought might be in the way actually prove to be of help. The only way to find out is by doing them. And then of course when you do it, you also know how much your wish is. And when you look at the end of the day, how often it has happened that will give you a measure of the total state of your personality. It will

give you also a measurement of x how important you consider work.

In my opinion, you have to come to grips with that particular problem. Because a group will never be strong if it only gets together and talks at a meeting about work and for the rest of the day you don't pay attention. I mentioned yesterday the concentration that I have suggested for New York, to be able x in the third week really to forget everything else but work. To a certain extent, that is the kind of (word?) that one should at times and perhaps once in a week for one day consider. You remember that I have mentioned before, and you have acted on it, when we talked about days of austerity. I remember very well when that tape came and there was a description of that. I was very happy with it. You also may remember that I used that tape and played it on one of the meetings on Friday evening in New York. And it was the tape here from you here in Berkeley and it indicated that this suggestion of austerity, which I had sent out via another tape of New York, that you had listened to it and that all of you had taken that as a certain task.

I said it pleased me a great deal because it was something that was very important for me at the time to illustrate your aliveness and your real wish that you wanted to do something in the sense of work. All of that as a wish represented by the group as a whole, like you are now, I think has increased. The level of your wishes is much higher. I would almost say because of that there is hope. Because you have not gone down; you have actually worked; you have tried; you have made many mistakes and that doesn't matter at all. You have shown an aliveness and this applies now to each person individually; and each person must now know how alive he or she was. So don't profit by that what is told in a general way and that you think applies to you. You know, each one of you

knows, with you conscience, how much you have done. And to that extent, I would almost say, I praise you that you have that, and how much it is you will know for yourself. Don't fool yourself. Don't make it more because you would like it to be more. Be very honest about that what you know for yourself to be a fact. I say don't fool yourself simply because there is no sense in having an idea that you are better than you are.

Sooner or later, of course, you find out. You don't fool your conscience when it is functioning. When it isn't functioning, it doesn't exist any more. And when it is functioning in the wrong way it gets to be time that you get over this state of hypocrisy.

Regarding work among yourselves now and how you will have to help each other: this becomes a very important problem. You can bring to a meeting and you can bring to yourselves certain ideas of that what you require. What you are capable of, up to the extent of your ability. This is again determined by the state of the level of your being. And on that will depend ultimately how much time, energy, intensity to the ideas and thoughts and feelings of work. You cannot immediately increase that; that is, you cannot have a wish and then be able to fulfill all the wish you have. You only can fulfill it up to the extent that you are capable of digesting that part of the wish dependent on the state in which you are, psychologically. But at each time that you realize that you have even more wish than you can manifest, each time this will help you to have for the next time more possibilities of fulfilling a wish. Because that what remains unfulfilled in a wish produces in you a certain state. In anyone, a psychological state of a realization that one has reached a limit; and it is exactly in that limit and the realization that it is a limit that something starts in one and this again is dependent on the wish to let evolution take place which I think in man ought to be a normal wish. The wish to evolve. The wish to grow, based on a statement

for oneself that one knows that one is not as yet full grown.

With this kind of a state, the realization of having reached the limit of the fulfillment of your wish produces in you a desire to work just a little more. And that will become apparent in the next time when you make an attempt to wake up.

With other words, this whole question of building up for oneself a certain amount of wishes in connection with work, becomes cumulative. It is exactly like compound interest. There is an investment from which I have an interest, a dividend, in the form of wishing to work. The realization of having reached the limit is that there is of course a wish for more of that kind of a dividend, which then you take as dividend, as it were, plow it back into the investment. And to keep it then, as an addition to your capital, so that the next time it can yield interest on that interest. This is the compounding of spiritual values. Anyone who is familiar with that form in ordinary money terms not only isn't surprised, but it looks as if it is work that one gets or the results one gets for nothing. Logically, of course, that isn't true. Neither is it true as far as spiritual development is concerned. It is used again and again in the sense of using it for work. And that what is my wish, depending on the state of being in which I am, will of course have to use that what is energy in the form of that real wish that I want to wake up. So that the criteria for myself is that what I can achieve in being awake up to the point where I see each day a little more right; it simply is the result of that what I see now as light becomes part of me. And with this part of me, I use now to become awake to that, including the additional part.

This is the augmentation. This is the growing of gradually within oneself of an individuality out of that what is personality, gradually loosening the personality in order to change over into the possibility and later actuality of an individual

which then, you might say, represents the possibility of consciousness, conscience and will.

How are we going to go about it while we are here, when I'm here, when I am, you might say, open for your questions? The reason why I didn't and I don't really allow now any questions because I wanted to - I wanted to evolve this; that is, I wanted to talk, because I wanted to show you the background or the perspective against which work can exist and how to place it so that out of this you don't get the theoretical knowledge that of course is involved in it, but only a little bit of a picture of yourself, seeing yourself as if you have a garden and you have to dig it, you have to turn over the soil, you have to shovel, you have muscles, you have help, you have a willingness to do some work physically, you have a willingness to see if that what you consider work in accordance with your understanding has a chance to be applied in the right way; so that then, if the soil is tilled properly, it becomes soil which is fertile for further growth of ideas which are sown into it.

I've talked about many of these things in the last two or three months because I think they all belong together and you have to take this as a whole; that is why I sometimes am very sorry that you don't follow enough of what we are talking about in New York. Because there is a certain sequence in the different things we do discuss in a certain way; they belong together and they are - I wouldn't say - I talk about them for two reasons. One is that I want to get them out of my system and I want to have them in some kind of a form so that I don't have to have the feeling that I have to carry them with me all the time. They will furnish then, at times, a certain way by which I can say, Look up this or that tape because we have already discussed it, but it is not necessary that we talk about it again and again.

In the second place, that kind of information becomes available to others at the time that they can or wish and really feel that they want to; when, as I said yesterday, you are absolutely deficient in that particular attitude. It's of no use for me to be sorry about it because I know it, really. To some extent I don't care because it's up to you; whatever you wish to do, it's up to you; your conscience, not mine. My conscience is clear. I tell you what I think work means. And it is there; and it is laid out. And it is, as far as I know, correct. Of course it has to be exact. And I dare to tell you that it is exact. And now it's up to you to use it in any way you can, and to the extent you really feel you need it, to that extent you will use it.

When you want to listen to tapes, when you want to take that time off to listen to them, when you want to postpone intentionally the other things that you think sometimes are God-damned important; it is not always that important. And it is not always to shove it on the shoulders of having to make money. There are many times that you are still lazy and you waste. And each person who has a conscience knows this. And you have to select out of the moments that you feel could be conducive to work, or to select those times that you honestly can say, yes, I could have worked but I didn't do it.

You keep on trying. You will of course not be able to change yourself overnight because the functions of your being and the possibilities of your development in the sense of being are subject to very very slow laws. Not functioning fast at all. The velocity in that, the increase of momentum, is an extremely low degree, a low angle, almost parallel to what is horizontal. It just lifts, you might say, lifts off the ground a little bit. At the same time, it has to have more of your attention.

The second reason I'm interested in doing this kind of a thing: that sometimes even to your detriment is a little concentrated form, so that it may seem at the end of a meeting that you really are quite filled, that it is too much and you cannot digest it. I know that well enough. Because I'm not primarily interested in building it up so logically step by step so that you really can follow it. I want ~~x~~ you to do work. I want ~~in~~ you to be attentive. I don't want you to fall asleep. It's far better to stop a tape halfway when half of you is asleep. Don't play it. But take it home and then, if you fall asleep stop the tape. And do it again when you have a chance. That is the way I think it should be used, it should be used by all of you, not necessarily for transcription but for listening purposes. I've said it in the last three months, everything that is on tape is open for everybody, with perhaps a few exceptions, that the so-called Tuesday tapes in New York belong to the esoteric group, are not immediately available to everyone who would like to listen to them. But without considering that, there is a tremendous range of all kinds of subjects that have been discussed. Last night there was a question about man and woman and I had to say "Find out what is the tape and listen to it because why should I now talk about that."

The second reason that I do it in that kind of a form is that it is ~~forme~~ of use in writing that what I want to do and that that particular part of my life the way I would like to spend it now has to do with a little trip like here because here at certain times of the morning I'm free from the different things that would otherwise come up in New York where there is a telephone and people might know I would be at the office; so to some extent, you might say, it's quite selfish. I've talked about it before. I've explained to you what my aim is with it. We have gone a little bit further; I want to print it at the office in New York; I want to print ~~in~~ ^{it} in offset or multilith and it takes a little while before we can arrange for it. In the meantime I'm hard pressed to continue

to write because it is not that easy to write it is this style that is, to say the least, ~~making~~ colloquial. It's very difficult to talk about serious and intense subjects in a simple way. And ~~many~~ times that has to be boiled down and redistilled and again cooked down, and again, try to distill it. It is not easy to find words that are correct for that but it will require perhaps a little more time, but it can be done, it will be done. Very soon I think you will have to be getting this so-called Firefly in its second part. I hope ~~that~~ then that it can be of use for yourself every once in a while when you don't have too much time to take a couple of pages and take them along with you, have them for a day; read them in the morning, in order to stimulate you. My problem is how to stimulate people; how to make them see that they have to work; how they can realize that that what I believe is essential, that also might become essential for all of you. And with that in mind, of course, I try new different ways to create that kind of a stimulus. I cannot force you to drink but I can make to a certain extent water, that if you wish, and you are thirsty, that you could drink if you really wanted to. Again and again I say it's a question of your laziness; you must never allow yourself to be lazy.

You remember how Gurdjieff expressed it: that a man never should be lazy. There's a little story which you probably remember with the goat and the cabbage and the wolf. And the man with a boat. And they have to cross the river. And the man can only take one, ¹ one particular item. So what will he take? Of course, when the man is there, he can guard whatever the wolf might like to with the goat, or whatever the goat might like to do with the cabbage. But when the man goes across and he leaves two of the things on the ~~mark~~ shore, where he comes from, something like a great calamity might happen: the wolf might eat the goat, or the ~~mk~~ cabbage might disappear. So when he starts, of course, all he can do now is to take the goat because the wolf will not eat the cabbage. That is the fortunate thing. So he takes

the goat over. Then he comes back. Now what will he select? But again, it's in a quandary, because if he takes the wolf and then goes back for the cabbage, in the meantime, the wolf will eat the goat on the other side of the shore. If he takes the cabbage there, of course the goat will eat the cabbage. And the wolf, will be left by itself on the shore, he would have to come back for it and the cabbage be gone. So now he takes the one thing that he could leave on the other shore without damage, but he has to take the goat back. He takes the cabbage, brings it over, takes the goat back, then takes the wolf, leaves the goat again on the first part, the first shore, then brings the wolf over and has to make an extra trip to ~~take~~ get the goat back, this time, and then all three are on the other side of the river.

The moral of it is: don't be lazy. You have to make an extra trip and this is the way Gurdjieff explains it, what man should do. He should at the same time be clever. He should know what to do. And know what would happen if he isn't there, and that ordinary habits of personalities among themselves will start to fight. When there is no control. So the cleverness exists in trying to understand what you are in your different forms of laziness; and that at times the man, as represented by the owner of the boat, is that what is your mind, as representing the ownership of your body; and that at times it is necessary to carry in your body that what will not fight with your body; and therefore it is not always good to have the wolf with your body, but maybe the cabbage is of that kind of a magnitude that with the body it won't do any harm. And it is this kind of almost I would call it juggling of the different ways of how my habits and tendencies can be mixed, that under the influence of my mind, I will be able to prevent chaos, and to give a little order.

What is needed for that is that the mind becomes number one. You see, our situation at the present time is that the body is positive, that what is feeling

center, we call it neutralizer, it is in between the mind and the body. And the mind functions at the present time negatively, ~~neg~~ regarding the body, with leaving that what is my feeling center in between the two, at a certain height where it belongs, comparable to the feet being my body, my feeling center as represented by my solar plexus, and the mind of course being in my brain.

The problem of work is to give the mind sufficient function so that it can start to act in accordance with the law for furtherance of a progress form; that is, by making out of the mind, number one, that then in retaliation to what is number three, this time the body, number two can start to function. Different from when the body is number one, and the mind three. We function in an unconscious way in exactly the same way as neutralizer in the center as two, but the result is that it will be tinted in accordance with the requirements of the body, and not in requirements with that what the mind says. The mind has become positive. It is a negative now. The body has to become negative; it is positive now. It will not change the position of my feelings, which will always remain between; and the continuation of my life will be exactly the same as before, so for that reason that what is now a form of consciousness which might take over the condition of unconsciousness will never change the behavior forms of myself, in the way I am guided by that what I feel.

And to all appearances, it will be that I am the same kind of a man appearing on earth in the same way as I do, and at the same time I may in the manifestations like I used to be and in the reality be ~~neg~~ completely different.

You see, it is necessary to see that whatever governs me ultimately of course will determine the behavior form of my body, but in so far as ordinary manifestations are concerned, I could keep on performing that what is required in

which my body or my mind has to play a certain part; and in my professional life, I do not change. I change inside - I am a different person in which my mind has become number one, but I keep on performing that what is supposed to be performed by my body. I never withdraw from ordinary work. I never go in my ivory tower and sit there. I never go to church and pray, all the time. I keep on working and not be lazy, and perform whatever is needed for ordinary life. We talked about it last night - in order to pay my debt. And to fulfill the obligations which I have taken on, because I happen to be born on earth. And at the same time, I'm completely metamorphosed. I'm completely converted. The balance which seems to be there still, as neutralizer, to the outside world appearing to be the same is inside an entirely changed balance in which now the mind is positive and the body is ~~the~~ negative. This is, you might say, one way by which I prepare myself. I have to see it in my ordinary living: my body predominates. And that the wishes of the body are so ^{strong} ~~strong~~ that sometimes my mind has absolutely no chance of saying anything about it.

When I start to direct that what ~~understand~~ should be the manifestations of my life in accordance with that what I understand with my mind, and not in accordance with what the wishes of the body are, I take a step. Really a step forward. At the same time, that what is neutralizing for me is a new relationship where the mind becomes positive, a (real) changeover from feeling to emotion. This is the inference in working on oneself, that a changeover ~~the~~ takes place ^{of} ~~the~~ putting the accent on that what is intellectual; so that I still regain the possibility of saying that that in a conscious state I am more and most important in my emotional center, although my mind has started to function in the way that it now confirms whatever the feelings ~~or~~ the emotions are of me, without (unclear). Again, it's different form of saying what is really meant by consciousness.

We have talked now about certain things that I believe that can be applied for yourself, and you can start to realize what has to be done. Let's leave it for tonight and meet tomorrow, again this - the admonition that you should collect data for yourself, and that you see, I started out by saying that I made it (unclear), and then there was no response. You see, children, it's all wrong. Work, if it is on the tip of your tongue, must come out. You prepare during a day; if you really want to participate, what do you want to say? That evening? You're not using, again, the opportunities you should be by this time, filled with questions; you should oppose to me talking; you should interrupt me; you don't do it of course, out of politeness, but you should, before I even start talking, have your hand up. Let me know this, let me know that. I can tell you what I've done today. This I say it is on the tip of my tongue.

See now if for tomorrow you can produce a little bit different attitude. Why do I say it? There is not going to be any emptiness in our meetings. If there is silence on your part, I will fill it. I will not sit and just hope for the best. It's up to you to fill it. Naturally, but I ~~g~~ will not wait like long silences, which sometimes may be very good, if you start to prepare, to think of how you're going to say this ~~at~~ and that, but I say that is already, you should do that before you come to the meeting. And when you have a little difficulty in saying it, write it up, for God's sake. And produce a little piece of paper, and read it, but don't have these silences that don't mean anything. And they are, to some extent, a form of laziness. I don't wish to tolerate them because time is much too precious and when you don't talk I will talk with all kinds of things that I believe that are important. It's ~~your~~ your fault if you don't think they are ~~is~~ important. What you consider more important, you say. I will adapt myself to that particular kind of a desire on your part;

it doesn't make any difference what particular side of work you talk about, as long as it's about work. I have no wish to listen, or you to talk about all kinds of - I call it - (phoo phoo) - nonsense.

Work. All right. What you wish, what you really wish, what you do, what you have tried in the direction of work, the wish to wake up, the attempts obstacles, whatever: anything that has to do with your daily life and the introduction in your daily life of some kind of nugget of gold. Of that what could be the elixir of life, and that what really will make life real, instead of just a little bit of reflection, like the moon; borrowed, light from the sun, this is what we live with, this is what we ~~are~~ are constantly subject to. That is why we go up and down. That is why ~~there~~ there is daily life. That is why there is full moon and new moon. And quarters; last and first quarters. This is the kind of vibration rate to which we have adjusted (), and which we consider for ourselves, every once in a ~~while~~ while, a necessity.

No, behind the moon there is the magnetic center of the universe. There is that what makes our solar system have the value for what it is. That what causes within ones' own world the possibility of having belief that not everything should continue the way it is, is that what is Anulios within oneself. And this Anulios will not allow you to sleep; it will poke you, it will come up at a certain time when you have to listen to it. It will be the hammering, and the sawing, and the preparing of the foundation of the building that is going up next door; and you, without any question at all, will have to prepare for that kind of an event. Because sooner or later it will happen, and even if I say that it may not happen during your lifetime, your physical lifetime, it will happen to you at the ~~moment~~ moment of your death. And then, how surprised you will be.

So if you try now, tomorrow we talk again. You must try to understand what I wish as a caliber or level of meeting, and I would like to maintain it. So that you extract something from it, that you will not forget it, so that you will live with it, and in remembering it, that there is something that you can say, Yes, at that time, I know it costs a lot. It requires energy, but it was worthwhile.

So goodnight, see you tomorrow.

End

Transcribed: Pat Booker

Typed: Judith Raiguel